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ロンチェンパ伝『見即獲益』訳註（2）

津 曲 真 一*

Meaningful to Behold : A Translation of Longchenpa's Biography with Explanatory Notes （2）

Shinichi TSUMAGARI*

要 旨

本稿は十四世紀に活躍したチベット仏教古密呪派の代表的思想家ロンチェンパ（*klong chen rab 'byams pa dri med 'od zer*, 1308-1364）の伝記『見即獲益』（*kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*）の訳註の一部である。同書は彼の高弟チューダク・サンポ（*chos grags bzang po*, c.1300/1310-1375/1385）の作と伝えられ、後世に成立したロンチェンパ伝に多大な影響を与えたと推測されるが、未だ外国語への翻訳は行われていない。こうした現状に鑑み、本研究ではロンチェンパ伝の包括的研究へと向けた準備作業の一つとして、ここに数回に分けて同書の訳註を試みる。

This paper presents part of my annotated translation of the *Biography of the Omniscient Drimé Özer: Meaningful to Behold* (*kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*), a biography of Longchen Rabjampa Drimé Özer (*klong chen rab 'byams pa dri med 'od zer*, 1308-1364). Information on the texts used in this paper and the relevant studies was provided in my previous paper: *Meaningful to Behold: A Translation of Longchenpa's Biography with Explanatory Notes* (1), in *The Faculty Journal of Komazawa Women's University* (2014). The present translation concerns *ThDD1* from pages 185 to 198.

In my translation, all transcribed names are given their original spelling according to the extended Wylie transliteration system. However, for the textual titles and names of deities, I often put them back into Sanskrit in cases where they are considered to be of Indian origin, or are classical translations of Indian works. In addition, among the scriptures whose names are listed in the text are several sources containing language that is unclear. In such cases, I have attempted to translate the text literally into English with italicized Tibetan transliteration provided in parentheses. Page references to the Tibetan texts are contained in square brackets in the translation.

Abbreviations

ThDD1 : *chos grags bzang po*, *kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*, in: *bkra shis*

*駒沢女子大学 非常勤講師

ed., *kun mkhyen klong chen rab 'byams kyi rnam thar* (喇拉曲珠著『隆钦绕绛转』四川民族出版社) 1994, pp.167-232.

ThDD2 : chos grags bzang po, *kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*, in: the *Vima Nyingthig (bi ma snying thig)* included in the *Nyingtig Yabshi (snying thig ya bzhi)*, the Tibetan Buddhist Resource Centre (TBRC, W12827-2066), 2002, pp.499-590.

LL : Jampa MacKenzie Stewart (ed.), *The Life of Longchenpa: The Omniscient Dharma King of the Vast Expanse*, Snow Lion Publications, 2013.

MGRG : Nyoshul Khenpo Jamyang Dorjé, Richard Barron (trans.), *A Marvelous Garland of Rare Gems: Biographies of Master of Awareness in the Dzogchen Lineage (rang bzhin rdzogs pa chen po'i chos 'byung rig 'dzin brgyud pa'i rnam thar ngo mtshar nor bu bai du rya'i phreng ba)*, Padma Publishing, 2005.

Translation

8. Gompa Künrin of Drigung

In his terma text, the Ācārya of Uḍḍiyāna (*o rgyan gyi slob dpon*) [i.e., Padmasambhava] prophesied as follows:

Concerning Gompa Künrin of Drigung (*'bri gung sgom pa kun rin*),
In the land known as Dri (*'bri*)
There will be a son of Māra named Kūnga (*kun dga'*),¹
Whose body will bear a weapon-like mark.
He will be reborn in hell after death.
But if an emanation of Mañjuśrī, coming from the south [of Tibet],
Can convert him,
He will be released from the Avīci hell (*mnar med gnas*)²[185].

When Gompa Künrin read this prediction, he examined his own body and found that there was a sword-like scar on the right side of his backbone.³ Although he had considered taking up arms in Ü and Tsang (*dbus gtsang*) [provinces of Tibet], [he thought] there was no point doing this if he would go to hell. He ordered Lama Pelchokpa (*bla ma dpal mchog pa*), “Go seek the emanation of Mañjuśrī! I will ask him to give me a teaching.” Lama Pelchokpa then went to search [for the emanation of Mañjuśrī] in Ü and Tsang, where he heard that there was no one more intelligent than Lama Gyelsépa.⁴ Lama Pelchokpa, therefore, suggested that Gompa Künrin invite the Omniscient One [Longchenpa]. Gompa Künrin said, “If you become convinced [that Longchenpa is the emanation of Mañjuśrī], I will have faith [in him]. Do so, by all means! [Invite him!].” When Longchenpa accepted the invitation to Drigung [district], he dreamt that Vimalamitra (*bi ma la*) sat on a throne supported by four lions, saying, “I am the emanation of Kumārārāja (*ku ma rA dza*). I leave for the realm of Lotus Mound.⁵ Disseminate the teachings of Buddha!” Furthermore, the following night, Pakmo

Chakdongma (*phag mo lcags gdong ma*) appeared in a large skylight before his sleeping place. Longchenpa knew that it was the emanation of Kumārarāja who came to entrust the teachings to him, and that Kumārarāja had attained the lesser nirvāṇa (*mya ngan 'das chung*)⁶ [i.e., that Kumārarāja had passed away]. He carried out two farewell ceremonies (*gshegs rdzongs*), performing the [dedication of] total threefold purity⁷ as well as making five and seven [kinds of] offerings.⁸ In addition, in order to guarantee that the teachings of luminous essence would not wane, he authored the *Treasury of the Supreme Vehicle* (*theg mchog rin po che'i mdzod*)⁹ as the inner and outer support (*phyi rten nang rten*) of Lama [Kumārarāja]. On this occasion, the protectress of mantras (*sngags bdag*) [Ekajāṭī], the Za (*gza'*) [Rāhula], the protective deity [Vajrasādhū] (*dam can*), and so on appeared, talking to each other like human beings. [While Longchenpa was writing the text,] they helped him, performing the [divine] actions, making prophecies, and guarding the doctrine¹⁰ [186].

When the hare-holder [i.e., the moon] rises
 In the clear night sky,
 A night lily¹¹ blooms vividly and brightly with a smile,
 And weakens [the presence of] the constellations.

Likewise, when the supreme emanation of Mañjuśrī, the Omniscient One [i.e., Longchenpa],
 Appeared in the dark age of degeneration and became eminent among the fortunate ones,
 The images of the lamas faded away,
 And the inferior ones were overwhelmed by his supreme virtue.

When Longchenpa was staying at Samyé (*bsam yas*), he was invited by the one named Yabo Wanggyel (*ya bo dbang rgyal*) and conferred on him the empowerment of Sarvavid [Vairocana] for seven days. It was Lukhenpa Sönam Senggé (*glu mkhan pa bsod nams seng ge*) who first received instruction in the Nyingtik (*snying thig*) [from Longchenpa]. Loppön Zhönnu Sanggyé (*slob dpon gzhon nu sangs rgyas*) was the foremost figure among the spiritual friends gathered [around Longchenpa]. Yabo Wanggyel became renowned as the first benefactor [of Longchenpa], Lukhenpa Sönam Senggé as the first disciple, and Loppön Pelchok (*slob dpon dpal mchog*)¹² as the first spiritual friend. [One day,] a temple caretaker from Gyama asked Lukhenpa Sönam Senggé, “There are few places that you have not visited. Who [do you think] is well acquainted with Dzogchen? I want to receive [the Dzogchen teaching from such a person].” Lukhenpa Sönam Senggé answered, “I have met all of the lamas in Ü and Tsang. Although there are a lot of Dzogchen practitioners, the supreme spiritual teacher, who is especially learned in Dzogchen, is staying nearby.” Then [the temple caretaker] dispatched emissaries and invited [Longchenpa] to Gyama (*rgya ma*). Later, when Longchenpa conferred the Nyingtik (*snying tig*) teaching upon many academics all over Gyama, including the temple caretaker [187], they came [to Longchenpa] with questions. Being asked by them to debate, he replied, “You should do that. Scholars, I will remain here for a month to debate with you. Let us debate about scriptural authority as well as logical reasoning for about ten days, taking sūtras and tantras as witnesses.”

[After discussions with Longchenpa,] they lost their confidences and eloquence, saying, “There are things that we cannot understand. We ask you to please bind us with the dharma.” They all hoped for that. [Afterwards,] Longchenpa was invited to upper Ü (*dbus stod*) by Gompa Künrin (*sgom pa kun rin*). On his way he came to the lower part of a ravine, where Karma Dākinī of Tidro (*ti sgro'i las kyi DAKki*) [appeared to] greet him along the way and offer him Orgyen Gönpa (*o rgyan dgon pa*). [Next,] when he arrived at Zhé Lhakhang [Zhé Temple],¹³ a white man wearing a white hat appeared. The white man prostrated before him with his hat off and pointed emphatically toward Zhé Lhakhang.¹⁴ On the [occasion of] the Tenth Day [a ceremony in commemoration of Guru Padmasambhava], he witnessed many gatherings of dākinīs. Afterwards, when Longchenpa began the restoration of Zhé Lhakhang, he extracted a full chest of gold from the back of the upper shrine, which was used for building the temple and making statues of deities. Although numerous terms [had been concealed within the temple], it is said that what he brought forth from under the open pavilion [of the temple] was only a small number of tantras, the *Patra of the Arts and Crafts*,¹⁵ and miscellaneous writings on sādhanās, including those of the Twelve Tenma Goddesses (*bstan ma bcu gnyis*) and the Protective Deity (*dam can*). When the earth and stones were cleared away [from the foundation], many skulls [which had previously been buried under the ground] in order to suppress [evil spirits] leapt into the air. Longchenpa fluttered his garment [to recall them] and then buried them again. At the time, it was not necessary to talk about the good and the bad [regarding the method for repairing Zhé Lhakhang?]¹⁶ [188], [since] much advice was given by the Za (*gza'*) [Rāhula] and Vajrasādhū (*rdo rje legs pa*). Every day [during the restoration of the temple,] a youth around eight years old with a turquoise earring came up to the artisans [working on the reconstruction], though no one could tell where he went at mealtimes. Everyone discussed this and decided to watch where he went at the next day's mealtime. When they surrounded him at the following mealtime, he dissolved into a crack in the wall and was never seen again. From this, they determined that he had been none other than the protective deity Vajrasādhū (*dam can rdo rje legs pa*), who appeared as a helper of the glorious and sacred master [Longchenpa], constructing the temple with his compassion. There were two big obelisks of similar size, which had been quarried from a rock in the valley. Both had been hewed with hatchets (*gzong*), a kind of axe in the Zha (*zhwa*) region, and one of the two had been slightly damaged. They had previously toppled during the building of the temple. The carpenters and hired laborers tried every technique to lift them, using ropes for jacking up the pillars and so on, but there were no means of any kind that could raise them. After having made an offering (*gtor ma*), the Dharma Lord [Longchenpa] recited a word of truth (*bden pa'i tshig*) and fanned [the obelisks] with his robe. Then [the obelisks] stood erect. He thus showed his wondrous magic. Afterwards, he subjugated all of the elemental spirits of the border armies (*mtha' dmag gi 'byung po*) over a long period, restoring the effigies (*lingga*) in need of repair, which were placed in the skulls of various kinds of sentient beings that had previously been suppressed. As he began the suppression ritual, earth and stones hailed down violently, and a fierce dust storm blew. People fainted from fear and refused to assist with the [ritual of] suppression. When the Dharma Lord performed the dance of Heruka (*he ru ka*), chanting many [mantras in] the Sanskrit language, [189] the skulls flew up above the ground and clattered together [in the air]. He crushed the biggest skull flying about in the

sky under his left foot, and performed a dance involving the nine moods (*gar dgu'i nyams*).¹⁷ On this occasion, Sönam Zangpo (*bsod nams bzang po*) actually perceived the Omniscient One [Longchenpa] as Guru Drakpo (*gu ru drag po*) [or a wrathful form of Guru Rinpoche]. The skulls were interred under the Tramen Stūpa.¹⁸

The deeds of this Mighty One are limitless:

He takes on wrathful and furious forms to tame [sentient beings] intensely,

And in order to subdue [them] peacefully, he smiles joyfully.

In summary, [his] miraculous manifestations and magical displays are immeasurable.

During the consecration ceremony, several fortunate disciples saw [Longchenpa] transform himself into the form of Samantabhadra (*kun tu bzang po*), from whose heart many¹⁹ rays of light shone; on top of each ray were innumerable buddhas and bodhisattvas. The one called Latö Wangrin (*la stod dbang rin*) saw all the buddhas and bodhisattvas casting down flowers as well. To Longchenpa himself, the Bhagavān Śākyamuni (*bcos ldan 'das thub pa*), Maitreya (*byams pa*), and the Sixteen Arhats (*gnas brtan bcu drug*) appeared. Maitreya pointed at him, prophesying, "Two lifetimes from now, in the Buddha-field of Padmakūṭa (*padma brtsegs pa'i zhing*), you will become the bodhisattva Sumerudīpadhvaja (*byang chub sems dpa' ri rab mar me'i rgyal mtshan*).

From the former lives, in the ocean of the victorious ones,

He had taken delight in accumulating the great merits.

In this present life, he carried the burden of Buddha's teaching [190],

And the Buddha foretold [his future]. I pay homage to him.

9. Exile in Bhutan

In the Monkey Year, Longchenpa performed the Tenth Day ceremony. At that time, he saw rays of light emanating from the white Orgyen [Padmasambhava] amid a mass of light in the sky, surrounded by dākinīs of the five classes (*dAkki sde lnga*). When he had called together an assembly of fourteen thousand, the Dākinīs of Tidro (*ti sgro'i mkha' 'gro ma*) converged and took possession of some five hundred people. Through them, they [the dākinīs] prophesied many events, both positive and negative. [On this occasion,] they also foretold [that Longchenpa would have to] go to the Bumthang region of Mon [Bhutan]. After finishing the consecration ceremony of Zha Péma Wangchen [Temple] (*zhwa Padma dbang chen*), Longchenpa left for Tidro (*ti sgro*), where he erected the Maṇḍala of the Peaceful and Wrathful Deities (*zhi khro'i dkyil 'khor*) and practiced the atonement rituals (*bskang gso*) one hundred times for three weeks. In the meantime, he restored another holy site that had fallen into disrepair due to a deterioration in relations between two abbesses (*ma jo*). Next, the Dharma Lord went to some cliffs that were inaccessible to ordinary beings, where he placed victory banners and diadems.

Later, when Longchenpa was staying at Shuksep (*shug gseb*), he had a vivid vision. From behind Mount Jomo Kharak (*jo mo kha rag*) appeared the head of a wrathful deity without a body, more enormous than the mountain, its eyes rolling and lightning shooting from its mouth. From Mount Zotang Gongpori in Yarlung (*yar klungs zo thang gong po ri*) appeared a black head, even more enormous than the first, with rolling eyes and light shining from its mouth. The light ascended from Mount Jomo Kharak, and the head vanished into an ascending stream of light. Then, all of Tibet was covered by hail and a rain of rocks, with forked and sheet lightning flashing everywhere. [Seeing this,] Longchenpa said, “They escaped to the borderland because unpeaceful times will come [to Tibet],” and despite his plans to restore a site at Yerpa and build a prayerwheel house (*ma Ni'i khang bu*)²⁰ in Lhasa, [191] he told [his adherents], “For the time being, these projects cannot be completed. All of us, teacher and disciples, are going to Bumthang,” while giving them many instructions.²¹

The three [problems] of plague, famine, and warfare spread in Ü and Tsang.

It is unreasonable to stay in such regions.

Just as prophesied, he thought that he should subdue the barbaric Mon.²²

I respectfully prostrate myself before this Knower of the Three Times.

[On the way to Bumthang,] when [Longchenpa] passed through Lhasa, people in Yarlung said, “This man is the root lama of Drigungpa (*'bri gung pa*)!” The armies [of Yarlung] surrounded [Longchenpa] and attempted to kill him. He exerted his miraculous power to become invisible (*mi snang ba'i rdzu 'phrul*), one of the Eight Common Siddhis (*thun mong gi dngos grub brgyad*).²³ [The armies of Yarlung] looked for Longchenpa but there was no sign of him. They said, “Has he fled? He is not here.” Thus, they missed their chance²⁴ [to harm him].

The forms and siddhis of this Great Being are like great clouds.

He has unlimited miraculous powers and has accomplished various actions to protect the dharma.²⁵

Who could compete with his conducts and behaviors?

I pay homage to this indisputable Mahāsiddha.

One night in Lhasa, as Longchenpa was staying in an inner room, he dreamt that he was seated before the image of Lord Śākyamuni Buddha (*jo bo*) [enshrined in the Jokang Temple]. Rays of golden light streamed from the Jowo, and within the mass of light above the Jowo's head he saw the Seven Generations of Buddhas (*sangs rgyas rab bdun*), Bhaiṣajyaguru (*smān bla*), the white and blue forms of Tāra (*sgrol ma dkar sngon*), Cakrasaṃvara (*bde mchog*), Hevajra (*dgyes rdor*), Avalokiteśvara according to the system of the king (*spyān ras gzigs rgyal po lugs*), and the thousand-armed, thousand-eyed form of Avalokiteśvara (*phyag stonḍ spyān stong*). Around the ocean-like assembly of buddhas were standing the Protector Bernakchen (*mgon po bernag can*), the Four Great Kings (*rgyal chen bzhi*), the Lion-Headed Protector (*mgon po seng gdong*), Śrīdevi

(*dpal ldan lha mo*), and so forth. Longchenpa beheld all of these looking into the space. On that day he went to Drak Lhalupuk Cave (*brag lha klu phug*),²⁶ where he had a clear and vivid vision of a gem night and day [192]. One night he dreamed that he traveled to Mount Kailash (*gangs ti se*), Mount Tsari (*tsA ri*), the Crystal Mountain (*shel ri*), and so on, and saw for himself what they were like. Next, he moved southward. When he arrived at [the plain known as] Poma Kyongtang (*pho ma skyong thang*), he was met by an escort of [the local spirits called] the Twenty-One Gényen (*dge bsnyen nyer gcig*) and [the god] Muri (*dmu ri*), who supplied him with provisions. Furthermore, when he reached the Bumthang region, the Twenty-One Gényen came to welcome him, pitching a tent of rainbows and knotting a luminous net of light.

The Great Being, the Lion of Men,
Preached the doctrine of Buddha.

The more defilement the more satisfaction, and the smaller the defilement the smaller the satisfaction—
I bow down respectfully to him who showed such a path of liberation.

The barbaric Mon was a difficult area to tame. People there could not distinguish between good and bad and took pleasure in slaughtering [living beings]. To take those sentient beings living in such a place where the dharma had not yet spread under his care, Longchenpa made the *ḍākinīs* and dharmapālas (*mkha' 'gro chos kyong*) overwhelm them, and established the territorial seals of the mountains, valleys, and roads (*ri rgya dang klung rgya dang lam rgya*). He thus guided all [sentient beings] onto the path of bliss and peace, and planted the seeds of enlightenment. When he came to Maitreya Temple²⁷ and looked toward Tharpa Ling,²⁸ he saw a wheel of light on the mountaintop. During his stay at Tharpa Ling, he experienced a magical display where a black yak appeared from a black lake in a southern direction and lifted up a mountain, spreading smoke. He performed many ceremonies to subdue the earth. Later, here in the regions of Mon Bumthang (*mon bum thang*) where the sound of the dharma had not reached, he established a Saṅgha that would consist of a hundred thousand [monks] [193]. Longchenpa named their abode Tharpa Ling (*thar pa gling*), and someone named Loppön Sanggyé Künga (*slob dpon sangs rgyas kun dga'*), a younger brother of Loppön Pelchok (*slob dpon dpal mchog*), was appointed as the [chief] lama [of Tharpa Ling]. Afterwards, Longchenpa guided all of the [monks] to view and meditate on the holy dharma, the Great Perfection (*rdzogs pa chen po*).²⁹

He followed supreme spiritual friends even after having attained the true and complete enlightenment,
Strived to benefit sentient beings even after having perfected abandonment and realization,
And manifested the rūpakāya for the benefit of others after having attained the dharmakāya for his own benefit.
I praise him as the unprecedented jewel of the sky.

10. Return to Tibet

Later, Longchenpa was invited to Lhodrak (*lho brag*), Yamdrok (*yar 'brog*), and so forth. In response to eager

requests, he transmitted the teachings of the Luminous Vajra Essence (*'od gsal rdo rje snying po*)³⁰ to five hundred monks assembled in the presence of Khenchen Gendün Gyeltsen (*mkhan chen dge 'dun rgyal mtshan*) and three-hundred-odd monks gathered around Lama Pügongpa (*bla ma spus gong pa*). He brought them onto the path of ripening and liberation. Next, he was invited by the myriarch [of Yamdrok,] Dorjé Gyeltsenpa (*khri dpon rdo rje rgyal mtshan pa*) and taught the dharma in Yamdrok. At that time, Lama Orgyenpa (*bla ma o rgyan pa*), Gyelsé Zöpa (*rgyal sras bzod pa*), Gélong Zhönnu Trashi (*dge slong gzhon nu bkra shis*), and so on came from Urtö (*dbur stod*) for the purpose of requesting he return to Ü (*dbus*). On the occasion of their visit, Longchenpa told Gyelsé Zöpa, “Come to my tent this evening. Let us stay together tonight.” When they came [to his tent], Longchenpa rejoiced with great joy and said to Chöpel Gyeltsen (*chos dpal rgyal mtshan*), a tea-pourer (*gsol ja ba*), “Serve the best food to all of us, teacher and disciples. Boil high-quality tea. Show the persons from Ü in [to my tent]. Do not share this with anyone.” [That night,] as requested by the myriarch Dorjé Gyeltsen[pa] (*khri dpon rdo rje rgyal mtshan*), [Longchenpa] was explaining the Khandro Nyingtik to him [194]. [Longchenpa said,] “You³¹ say that you went to Chögyel Rinchen Lingpa (*chos rgyal rin chen gling pa*) in Kongpo (*kong po*) in search of the Khandro Nyingtik (*mkha' 'gro snying thig*). You were [probably] sent there after being told to do so. It is excellent that you have received the Khandro Nyingtik from both Rinchen Lingpa (*rin chen gling pa*) in Kongpo and Lekdenpa (*sprul sku legs ldan pa*), the incarnation of a direct disciple of Jarné Tertön,³² in Dakpo (*dwags po*). Henceforth, the question of whether your lineage is pure or not will not come up for discussion. I am the ultimate custodian of this dharma [the Khandro Nyingtik]. You are the owner of this dharma in the states of [meditative] experience and dreaming. In actuality, however, the *ḍākinīs*, the holders of this doctrine, directly entrusted me [with the Khandro Nyingtik]. If you have no pressing business elsewhere, stay a while and listen to my teachings. [You have only to] offer your tribute inwardly. [As the saying goes,] to make it clear who is well-versed in singing, you have only to make them stand on the stage. [So if you listen to my teachings,] you will be convinced who is very learned [in the Khandro Nyingtik] besides the two of them [i.e., Rinchen Lingpa and Lekdenpa]. It stands to reason that you stay here [to listen to my teachings] because it is just like when Gyelsé Rinpoché (*rgyal sras rin po che*) teaches the Khandro Nyingtik to Lama Orgyenpa (*bla ma o rgyan pa*). He replied, “I have received [the teachings of] the Vima Nyingtik (*bi ma snying thig*) many times. [But the number of times that] I have received the teaching of Khandro Nyingtik is probably less than that of the Vima Nyingtik. So I will go [to listen to your teaching].” Longchenpa said, “Then you should do so,” and then they came [to listen to the teaching of Longchenpa]. Thereafter, Longchenpa gave instruction in the Khandro Nyingtik to the myriarchs of [Yam]drok (*'brog khri dpon pa*) [Dorjé Gyeltsenpa] with his thirteen attendants, and many others gathered there, including monks, wealthy people, and the lama and his fifteen disciples. [He told them,] “It is important to manage this dharma properly because the *ḍākinī* breathed upon it immediately after it was revealed as a terma.”

Küntu Zangpo (*kun tu bzang po*) is the formless buddha,

And the Khandro Nyingtik, the profound terma, is the supreme dharma [195].

He joyfully offered it to the prominent disciple, Gyelsé Zöpa,
Thinking of him in the middle of his mind.

O, Compassionate One who is without forgetfulness!³³
You showed your followers the way to liberation,
And put into their hands the [teaching that gives] enlightenment in one lifetime.
I pay homage to you, the supreme spiritual friend.

The Yorpo government (*g.yor po*) invited Longchenpa, placing its faith in his deeds and gatherings, though it had been hostile to him.³⁴ Tai Situ Jangchup Gyeltsen (*tA'i si tu byang chub rgyal mtshan*) [also] invited Longchenpa into his presence and entertained him with tea. Tai Situ Jangchup Gyeltsen gave him gifts including a block of tea,³⁵ fifty *khal*³⁶ of barley, meat, butter, *tü*,³⁷ and a set of clothing. Afterwards, Longchenpa gained wide renown as well as many disciples who admired his [activities, such as] teaching, debating, and writing. It was Sanggyé Pelrin (*sangs rgyas dpal rin*) who arbitrated between master and disciple³⁸ [i.e., Longchenpa and Tai Situ Jangchup Gyeltsen]. On his visit to Gongkar (*gong dkar*), Longchenpa gave the empowerment and blessing of the Wrathful Orgyen (*o rgyan drag po*) to his students, [Tai] Situ foremost among them. There Longchenpa earned their devotion, so much so that they showed their esteem by making offerings to his reliquary even after their master's death. When he began his instructions, it is said that one thousand people gathered there. Even from Urtö,³⁹ a great many people came to listen to his teaching, including Lama Dampa Gyelsé Zöpa (*bla ma dam pa rgyal sras bzod pa*) and Gélong Drakpa Pel (*dge slong grags pa dpal*). The gatherings became so large that they had to receive the seal [that allowed them to listen to the teachings.] Longchenpa guided the people gathered there onto the path of ripening and liberation. On that occasion, Chöjé Lama Gyeltsen Dampa⁴⁰ asked him how the sublime master explained the ground, path, and fruition of Dzogpa Chenpo to the ordinary students in Pen-yül (*'phan yul*) [196]. In response to this, Longchenpa authored a text entitled [A Petition:] *Jeweled Golden Wick* (*rin po che gser gyi mchod sdong*) by means of a song in verse lines, in which he elucidated the philosophical position of the ground, path, and fruition [in Dzogpa Chenpo]. The following description was found on the back of the text (*rgyab yig*):

This pleasant and totally illuminating speech
Is that of one who engages in teaching, debating, and composing without delusion, and
Who has the eyes of intelligence that view numerous scriptures, reasonings, and pith-instructions.
The yogi who has realized suchness and the essence of being
Offers this verse from Mount Zhung-ri (*gzhung ri*), the place of heaped jewels.⁴¹

After having been presented [to Chöjé Lama Gyeltsen Dampa], the petition reached Chöjé Sögyelwa (*chos rje bsod rgyal ba*) at Samyé (*bsam yas*), and was then kept in a niche in his room. [One day,] a caretaker from

Samyé monastery told a great meditator about Dzogchen: “The saying of your lama, the Dzogchen practitioner [Longchenpa], is preserved in the dwelling of Chöjé Sögyelwa.” The meditator said, “Could you give it to me?” [So the caretaker] gave [it to him]. That evening after dark, [the meditator] heard someone knocking strongly at his door. When he went to see, the caretaker [was standing at the door and] said, “I should not have given you [the saying]. Please return it to me right now because a person dispatched his attendant with a letter [in order to receive it].” Zülupa Töndrak from Kyilmé (*skyil smad pa'i zul phug pa ston brag*) stated that he would offer three hundred *khel* of barley for the draft [of the saying], while a person from Kyormo Lung (*skyor mo lung pa*) said that he would give two hundred *khel* of barley. There were some who said that they would pay one hundred [*khel* of barley]. In the meanwhile, Longchenpa was invited to upper Ü (*dbus stod*) by Tai Situ Shakya Zangpo (*ta'i sit u shAkya bzang po*) and his disciples. On one occasion he [decided to] leave [for upper Ü] in response to their eager requests [197]. Before Longchenpa could depart, there came a student of the Omniscient One [Longchenpa], who had already studied several scriptures on [Buddhist] philosophy. He said, “I learned all about the dharma in your presence, but until now I could not come [to you] because I took an oath to stay in retreat for seven years. I do beseech you, remember me with kindness, and give me clear answers to my questions on the dharma.” Having said this, he offered a petition and gifts [to Longchenpa]. [However,] he was so occupied throughout the day with the [new] people he encountered with the dharma [that he was unable to reply]. [So, someone named] Lama Dampa Zöpa (*bla ma dam pa bzod pa*) wrote a letter entitled *The Reply to Queries: An Analysis of the Truth* (*dris lan don gyi rab 'byed*) and sent it off to the student. During his journey, many people appeared to serve him almost every day. Various places were crowded with people welcoming him and seeing him off. When his throne was erected near Tsang [a province of Tibet], Lopön Yégyel (*slob dpon ye rgyal*) from Lingtö College at Sangphu Monastery (*gsang phu gling stod*) brought a [tea] stove [to offer him tea]. While Lopön Yégyel made him tea, he asked a short question, to which Longchenpa gave a terse reply. Later, not having the courage to ask more questions, he said, “There is no one like me in Sangphu [Monastery]. Please remember me as your supporter. In particular, we, the monks of Lingtö College, are now in a course of decline.” Longchenpa gave him a block of high-quality tea, a full-sized bridle, and ten *sangs* (*srang*)⁴² of gold, while offering nine presents to the monks of Lingtö College, such as five blocks of tea, a large piece of curtain (*klad yol chen mo gcig*), and three [kinds of] woolen clothes: *ter*, *ré*, and *truk* (*ther ras phrug*).

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- 1 ThDD1 (185.18-19) gives: *kun dga'i mang can bdu kyi bu*; ThDD2 (527.3) gives: *kun dga'i ming can bdud kyi bu*. My translation is based on the latter.
 - 2 This passage seems to refer to the senior Drigung Gompa (*'bri gung sgom pa*), or the civil administrator Künga Rinchen (*kun dga' rin chen*). Under his leadership, the Drigung sect opposed the territorial expansion by the Pakmodrupa faction (*phag mo gru pa*) and in fact took the opportunity to attempt to increase the Drigung sect's own holdings. Künga Rinchen was almost successful in plunging Tibet into civil war during the period in which the Pakmodru leader Jangchup Gyeltsen (*byang chub rgyal mtshan*,

1302-1363) was struggling to consolidate his regime. Although there is no detailed description of how things came about in the text, Longchenpa probably played a part in interfering with the ambitions of Künga Rinchen and preventing open war. The result, however, was that Jangchup Gyeltsen's advisors portrayed him as a fervent partisan of the Drigung sect to their lord. Due to this situation, it is said that Longchenpa went into self-imposed exile in the Bumthan region of Bhutan, where he founded some monasteries, including Tharpa Ling (*thar pa'i gling*) and so forth. For an interpretation of this passage, refer to E. Gene Smith, *Among Tibetan Texts: History and Literature of the Himalayan Plateau*, Wisdom Publications, 2001, pp. 33-34.

- 3 ThDD1 (186.2) gives: *sgar gzhung*; ThDD1 (527.4) gives: *sgal gzhung*. My translation is based on the latter.
- 4 Lama Gyelsépa (*bla ma rgyal sras pa*) can be literally translated as “the Higher One (Lama), the Son of the Victorious One (Buddha).” Here it seems to be an epithet for Longchenpa.
- 5 The realm of Lotus Mound (*pad ma brtsegs pa'i zhing*) refers to Padmakūṭa, the realm of the lotus family and the buddha Amitābha.
- 6 Lesser nirvāṇa (*mya ngan 'das chung*) refers to liberation from cyclic existence (saṃsāra) attained by a Hīnayāna practitioner, or the peace of cessation that an arhat attains, which is said to differ from a buddha's “nondwelling” nirvāṇa (*mi gnas pa'i mya ngan las 'das pa*), the state of perfect enlightenment that transcends both saṃsāra and nirvāṇa.
- 7 Total threefold purity (*'khor gsum yongs su dag pa*) means the dedication of the merit of one's spiritual practice in a state of non-duality, in which one does not conceive the “three focal points” of subject, object, and the relationship between them. See MGRG, p. 633, n. 41.
- 8 *'bul ba lnga dang bdun* (ThDD1:186.17; ThDD2:528.4). The contents are unknown.
- 9 In the colophon of the *Treasury of the Supreme Vehicle* (*theg mchog mdzod kyi glegs bam phyi ma*, TBRC No.22920, pp. 2170.5-2171.1), there is a description that “this *Treasury of the Supreme Vehicle* was compiled at the neck of Gangri Tökar, or the 'White Skull Snow Mountain,' by the Omniscient One from Samyé who attained perfection in the ocean of his own and others' scriptural traditions and possessed supreme intelligence.” (*theg mchog rin chen chos kyi mdzod 'di ni/ rang gzhan gzhung lugs rgya mtsho'i mthar song zhing/ blo gros mchog mnga' kun mkhyen bsam yas pas/ gangs ri thod dkar mgul du legs par sbyar/*). The Gangri Tökar is said to have been a hermitage of Longchenpa above Shukseb Monastery (now Shungsep Nunnery).
- 10 *The Treasury of the Supreme Vehicle* (ibid., pp. 2176.1-2) reads: “[I] entrusted the protection of this *Treasury [of the Supreme Vehicle]* to the glorious protectress of mantras; Rāhula, the great lay Buddhist of planets; and Vajrasādhū, the protective deity.” (*mdzod 'di dpal ldan sngags kyi bdag mo dang/ gza' yi dge bsnyen chen po ra hu la/ dam can rdo rje legs pa skyong la gtad/*).
- 11 The night lily (*ku mu ta*) is a flower that blooms in the moonlight.
- 12 From the context, this is thought to be Loppön Zhönnu Sanggyé (*slob dpon gzhon nu sangs rgyas*).
- 13 Zhé Lhakhang (*zhwa'i lha khang*) is a small temple about fifty miles northeast of Lhasa that was founded

by Nyangben Ting-ngé Dzin Zangpo (*myang ban ting 'dzin bzang po*), who is said to have been the guardian of King Tridé Songtsen (*khri lde srong btsan*, reigned c. 800-815 CE; though various accounts give the beginning of his reign as 797 or 804 CE) when young and later as a minister of state. Nyangben Ting-ngé Dzin Zangpo was one of Vimalamitra's closest disciples, receiving from him the Nyingtik teachings; he hid the precepts of the Nyingtik in Zhé Lhakhang. In addition, some sources record that he was among those killed in the persecution of Buddhists by King Langdarma (*glang dar ma*) because he would not discontinue his Buddhist practices. For more information about this temple and the relevant inscriptions, refer to H. E. Richardson, *A Corpus of Early Tibetan Inscriptions*, Royal Asiatic Society Books, 2000, p. 43.

Zhé Lhakhang is also referred to Zha Lhakhang (*zhwa lha khang*), Uru Zhayi Lhakhang (*dbu ru zhwa yi lha khang*), Uru Zhé Tsuglakhang (*dbu ru zhwa'i gtsug lag khang*), or Zha Padma Wangchen[-gyi] Tsuklakhang (*zhwa padma dbang chen [gyi] gtsug lag khang*). In his *The History of the Zha Padma Wangchen Temple: A Detailed Written Record of Importance* (*zhwa padma dbang chen gyi dkar chag gtsigs kyi yi ge zhib mo*, TBRC W23555, pp. 208.1-2), Longchenpa says the following regarding the origin of the name: “[The temple is] called Zha Padma Wangchen Temple [i.e., The Hut Temple of the Mighty Lotus] because it should be placed on the top of all [sentient beings'] heads and because it arose from a hut containing grains that the protective deity Vajrasādhū offered impudently.” (*kun gyi spyi bor brten par 'os pa dang/ dam can rdo rje legs pas 'bru'i phud zhwa spyi brtol du phul ba las bzhengs pa'i phyir/ zhwa padma dbang chen gyi lha khang zhes grags so/*)

- 14 After this sentence, the editor inserts the following explanatory note in the main text (ThDD1:188.12; ThDD2:531.4-5): “According to [*The History of the Zha Padma Wangchen Temple*]: *A Detailed Written Record of Importance* (*rtsis* [read *gtsigs*] *kyi yi ge zhib mo*), he was in his forty-second year in the year Earth Female Ox (*sa mo glang*) [1349 CE].” This seems to indicate the year when Longchenpa embarked on the repair of Zhé Lhakhang. *The History of the Zha Padma Wangchen Temple: A Detailed Written Record of Importance* (pp. 218.1-2) reads as follows: “On the eleventh day of the second month in the year Earth Female Ox, [we] started an operation to remove a heap of earth and rocks that had been gathered into one place in the temple.” (*sa mo glang gi lo zla ba gnyis pa's tshes bcu gcig la gtsug lag khang gong po'i phung po gcig tu gyur pa'i sa rdo sol ba la zhugs nas/*)
- 15 ThDD1 (188.17-18) gives: *gzi yig pa tra*; ThDD2 (532.1) gives: *gzo yig pa tra*. These could have been mistaken forms of *bzo rig pa tra* or *bzo dbyibs pa tra*, which mean “treatises on the figurative arts and crafts.”
- 16 ThDD1 (188.21) gives: *de'i dus legs nyes kyi gtan mi dgos*; ThDD2 (532.3) gives: *de'i dus legs nyes kyi gtam mi dgos*. My translation is based on the latter. However, the passage is rather obscure and the translation proposed here is tentative.
- 17 This seems to signify the nine sentiments of dramatic art: three moods of body (*lus kyi nyams gsum*) - erotic (*sgeg pa*), heroic (*dpa' ba*), and disgusting (*mi sdug pa*); three moods of speech (*ngag gi nyams gsum*) - furious (*drag shul*), humorous (*bzhad gad*), and frightful (*'jigs rung*); and three moods of mind

- (*vid kyi nyams gsum*) - compassionate (*rnying rje*), awesome (*rngam pa*), and tranquil (*zhi ba*).
- 18 ThDD1 (190.5) gives: *phra min mchod rten*; ThDD2 (534.3) gives: *phra men mchod rten*. My translation is based on the latter. *phra men* means “alloy” rather than “hybrid” or Piśācī, the animal-headed divinity. It might indicate a stūpa that had parcel gilt silver applied to its surface; however, the details are unclear.
- 19 ThDD1 (190.10) gives: *ming po*; ThDD2 (534.4) gives: *mang po*. My translation is based on the latter.
- 20 This is thought to indicate a temple containing (or perhaps built of) stones on which the six-syllabled Sanskrit mantra “Om maṇi padme hūṃ” is carved.
- 21 Although the text reports that Longchenpa took refuge at Bumthang for some time to evade the war, he was presumably exiled by the first Tai Situ hierarch of the Pakmodrupa faction, Jangchup Gyeltsen (*tA'i si tu byang chub rgyal mtshan*, 1302-1364), who viewed Longchenpa's affiliation with the Drigungpa sect with suspicion. This was probably due to political troubles that were caused by Longchenpa's advocate, Gompa Künrin of Drigung. As seen earlier, it is thought that Longchenpa's connection with Gompa Künrin had actually diverted Gompa Künrin's plan to wage war against the Pakmodrupa faction, but Jangchup Gyeltsen seems to have misperceived Longchenpa as his enemy.
- 22 ThDD1 (192.4) and ThDD2 (537.3) give: *glo mon*. This is probably a misspelling or variant spelling of *klo mon*, meaning the barbaric Mon country.
- 23 This refers to the following eight ordinary accomplishments: (1) the siddhi of the sword (*ral gri'i dngos grub*), the power to be invincible in battle with a sword; (2) the siddhi of the pill (*ril bu*), the power to become invisible by using blessing pills; (3) the siddhi of the eye ointment (*mig sman*), the power to restore sight when you apply a magical ointment to your eyes that enables you to see things beneath the earth, devas, nāgas, and other spirits; (4) the siddhi of the swift feet (*rkhang mgyogs*), the power to walk extremely fast covering a huge distance in a short time; (5) the siddhi of the elixir (*bcud len*), the power of rejuvenation and long life through obtaining the elixir of life by way of an alchemical process; (6) the siddhi of celestial enjoyment (*mkha' spyod*), the power to levitate or fly through the sky; (7) the siddhi of the non-appearing (*mi snang ba*), the power to become invisible; and (8) the siddhi of the underground (*sa 'og*), the power to command the spirits of the underworld.
- 24 ThDD1 (192.10) and ThDD2 (537.6) give: *glag ma rnyed do*. This seems to be a variant spelling of *glags ma rnyed do*.
- 25 ThDD1 (192.12) gives: *ches skyong*; ThDD2 (537.6) gives: *chos skyong*. My translation is based on the latter.
- 26 This refers to a meditation cave located on the flank of Chakpori Hill (*lcags po ri*) in Lhasa, where King Songtsen Gampo, the founder of the Tibetan Empire, was believed to have engaged in meditation.
- 27 ThDD1 (193.15) and ThDD2 (539.6) give: *byams pa lha khang*. This seems to indicate Maitreya's Temple (*byams pa'i lha khang*), located in Bumthan. According to tradition, the temple was one of the one hundred and eight temples built by Tibetan King Songtsän Gampo (*srong btsan sgam po*, d.649/50) in a single day in order to pin an ogress to the earth forever.
- 28 Tharpa Ling (*thar pa'i gling*) itself was founded by Gyalwa Lorepa (*rgyal ba lo ras pa*, 1187-1250), the

- founder of the Lower Drukpa (*smad 'brug*) branch of the Drukpa Kagyu School. He came to Bumthang at least twice and is said to have founded a small building, lower than the present-day main complex. In the 14th century, another temple was founded by Longchenpa. For more information, refer to the section on the Drukpa Kagyu School in the *History of Bhutan* by Karma Phuntsho, Haus Pub, 2014.
- 29 No information on the marital status of Longchenpa is given in the texts, but some scholars point out that during his stay in Bhutan, Longchenpa took a lady named Kipala (or Kyipayak) as his consort, and she bore him a daughter and a son, the latter named Gyelsé Trülku Drakpa Özer (*rgyal sras sprul sku grags pa 'od zer*, or *zla ba grags pa*). It is said that Gyelsé Trülku Drakpa Özer (1356-1409 CE) later became a scholar and practitioner of the Nyingtik lineage. For more information, refer to Jampa MacKenzie Stewart (ed.), *The Life of Longchenpa: The Omniscient Dharma King of the Vast Expanse*, Snow Lion Publications, 2013, p. 79; Sarah Harding, *The Life and Revelations of Pema Lingpa*, Snow Lion, 2003, p. 37.
- 30 The Luminous Vajra Essence (*'od gsal rdo rje snying po*) signifies the Dzogchen in general and the instructional section of the Dzogchen (*man ngag sde*) in particular.
- 31 It is unclear to whom the word “you” (*khyod*) refers here, but some researchers deem that it refers to Gyelsé Zöpa. Cf., Stéphane Arguillère, *Profusion de la vaste sphère: Klong-chen rab-'byams (Tibet, 1308-1364): Sa vie, son œuvre, sa doctrine*, p. 126; LL, p. 79; MGRG, p. 117.
- 32 ThDD1 (195.4) and ThDD2 (542.1) give: *byar na gter ston*. This seems to be a variant spelling of *byar nas gter ston*.
- 33 *bsnyel ba mi mnga* (ThDD1:196.2; ThDD2:543.4) means the “absence of forgetfulness,” one of the qualities of the Buddha's dharmakāya, which are mentioned in the Abhisamayālaṅkāra.
- 34 ThDD1 (196.6) gives: *sngar dgrar 'dzin cing yod na'ang*; ThDD2 (543.6) gives: *sdang dgrar 'dzin cing yod na'ang*. My translation is based on the latter.
- 35 ThDD1 (196.8) gives: *rteng la ja sig gcig*; ThDD2 (544.1) gives: *rteng la ja sig gcig*. My translation is based on the latter.
- 36 *Khal* is a Tibetan standard measure of volume, equal to about twenty-five to thirty pounds.
- 37 *Tü* (*thud*) is a kind of cheese cake that is made from a mixture of butter, cheese, and sometimes tsampa (roasted barley flour), pressed into a block.
- 38 ThDD1 (196.11-12) gives: *dpon slob kyi mtsha rnams sbyar*; ThDD2 (544.2) gives: *dpon slob kyi mtshams sbyar*. My translation is based on the latter.
- 39 ThDD1 (196.16) gives: *dbu stod*; ThDD2 (544.4) gives: *dbur stod*. My translation is based on the latter. Urtö is a toponym indicating the upper reaches of the Kichu River (*skyid chu*), including Drigung and so forth.
- 40 Chöjé Lama Gyeltsen Dampa (*chos rje bla ma rgyal mtshan dam pa*) seems to refer to the fifteenth patriarch of the Sakya tradition, Lama Dampa Sönam Gyeltsen (*sa skya bla ma dam pa bsod nam rgyal mtshan*, 1312-75).
- 41 *Jeweled Golden Wick* (*rin po che gser gyi mchod sdong*) seems to refer to *A Petition: Jeweled Golden*

Wick (zhu yig rin po che gser gyi mchod sdong), which is compiled in the *Miscellaneous Writings of Klon-chen-pa Dri-med-'od-zer* (TBRC W23555, pp. 360.2-371.2). The same sentences are found in the text (p. 362.4-5): *rab gsal snyan bar smra ba'i ngag 'di ni/ snyan ngag sdeb sbyor tshul la ma rmongs shing/ lung rig man ngag du ma'i blo mi gcig/ snying po'i de nyid rtogs pa'i rnal 'byor pas/ gzhung ri rin chen brtsegs pa'i gnas nas phul.*

- 42 *Srang* is a Tibetan currency unit equal to ten *zho*.